



INSIDE THE LOLOLAND

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Kai-ming Shu-tien.

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[Note: The word "Lolo" has been commonly used in speaking of the tribesmen in the mountains of southwest China. Although in their conversations with the Chinese people they also often refer to themselves as Loloes, these tribesmen nevertheless consider the word "Lolo" to have a derogatory connotation. Generally, they prefer to be called "Mosu People". Throughout this book, the translator has followed the common practice by using the word "Lolo".]

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## PREFACE

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I was born and raised on the frontier, and am familiar with its language and customs. Having learned the national language and studied in the interior, I came back to Shensi Province and for many years worked here, deep in the heart of the Lololand. My work in this relatively unknown country has been given much attention by the outside world. The general public expected that I should have something written for them (in this I am very much abashed). Now in answering the numerous questions which have been raised, I have compiled the 12 articles which I have written in the space of these years and have named this volume "Inside The Lololand". As to what degree I have touched upon the subject and how much this book is worthy to be published, I cannot say, but I would rather leave it to the judgment of the readers. Nevertheless, many of the materials contained in this book can be used as references in administering the affairs of the Lololand and in improving the living conditions of the people here.

This book is divided into 12 chapters. The first chapter is a description of the geography of the Lololand and the migrations of Loloes. It gives the reader a panoramic view of the general conditions of the Lololand and the movements of the Loloes. The second chapter is a brief review of the Lolo youth training program, its successes and failures. It can be used as a reference in improving the program. Chapter 3 is an account of the land reform programs, giving the reasons for the failure of the first few attempts, in the hope that positive measures can be taken to prevent future failures. Chapter 4 is a theoretical exposition of the strength and weakness of the Loloes, aiming at encouraging them to realize their own abilities as well as their limitations, and to strive for the good of the country. This can be useful for the people of the Lololand and the officials working in the area. Chapter 5 is a discussion of the problems of inter-racial marriage, a problem which has received much

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attention and encouragement from the people of the country. However, due to the lack of certain basic conditions which are prerequisites in undertaking such an enterprise, the movement for inter-racial marriage has not yet achieved any success. This article can serve as an incentive to this movement. Chapter 6 is a description of the primitive and backward conditions of the Loloos. Certain suggestions are also made in the article for the improvement of these intolerable conditions. Chapter 7 is a partial discussion of Lolo history and customs. This is included here because the subject deserves more attention than has been given previously. Chapter 8 is an attempt to discover the reasons why the laws of the government have not been carried out in the Lololand. The question of appeal by the Loloos is also discussed. From these discussions the reader can obtain a general idea of the causes and effects of such failures. Chapter 9 is an assertion of my personal belief that the foundation of China is largely based on the vitality of her culture and that in order to make the Loloos good citizens of China, education must first be given them. Although this chapter is somewhat outdated, the conditions described have not been changed, and it is still useful. Moreover chapter 9 is an expression of the wishes of the Loloos. Chapter 10 is a historical account of the conquest and rule of the Lololand by Shih Ta-kai, describing the obedience of the Loloos to the government and the contributions they can make. Chapter 11 is a study of the origin of Lolo customs. If the theories expounded therein can be established, it is my hope that the sociologists and archeologists in the country will pay more attention to the customs of the Loloos. The last chapter is a factual report of my own work and experiences in the Lololand. Every word and every incident therein is a fact, and can be used as reference material by those working in the area.

In addition to its value as source material, this book is published

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with the aim of winning the sympathies of the people in the country to the problems of the Loloss and urging them to strive for the improvement of living conditions here. A theory is a guide to action, but in order that the work be successfully accomplished, the theory must first be correct and practicable. It is with this purpose in mind that I have rewritten and published these articles. Those who spent money and time on this book may not agree with all that is in it, but Mr. Lo Shih-tsai, who followed me faithfully in my work throughout these years, shared all my thoughts. It is largely due to his assistance in copying the manuscripts that the publication of this book has been made possible.

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